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BOOK NOTICES

Le Psautier de Saint Hilaire de Poitiers. By Henri Jeannotte. Paris: Gabalda, 1917. Pp. xlv+100.

This little book upon the Psalter is an example of a kind of work for which there is great need. It is a publication of the Latin text of the Psalter used by Saint Hilary of Poitiers. This text gives us practically the full text of fifty-five psalms. In addition to this there are fragments of many others. Only twenty-nine psalms are without representation in this volume. The total amounts to about two-fifths of the Psalter. Monsieur Jeannotte's work consisted in gathering up from the writings of Saint Hilary all his citations of the text of the Psalter, and out of that reorganizing Saint Hilary's Psalter. This is a kind of work calling for great patience and keen discrimination. For example, in such work it is necessary to decide such questions as these: Is the text in question cited loosely or exactly? Is it cited from manuscript or from memory? Of the various editions of Saint Hilary's work, which best represent Saint Hilary, that is to say, come nearest to producing what Saint Hilary actually said? This involves comparison of text with text, and edition with edition, on a most elaborate scale. Behind all this lies the further question as to what Psalter was used by Saint Hilary. Monsieur Jeannotte comes to the conclusion that it was the old Latin Psalter which was read in Gaul in the middle of the fourth century. The importance of this text lies chiefly in the realm of textual criticism. The old Latin text, as that text which preceded Jerome's Vulgate edition is called, was made directly from the Greek. It therefore constituted a first-hand witness as to what the pre-Vulgate Greek text was. Every bit of available testimony bearing upon this problem is of great value, and workers who make such testimony accessible to scholars in general are deserving of great credit and much thanks. Monsieur Jeannotte, a good Catholic priest, has spared no pains in the preparation of this piece of work, and seems to have possessed adequate equipment for his task. His book will therefore be of great value to students of the Greek and Hebrew text of the Psalter.

The Wisdom of Ben-Sira (Ecclesiasticus). By W. O. E. Oesterley. London: Society for Promoting Christian Knowledge, 1916. Pp. 148. 2s. 6d.

Messrs. W. O. E. Oesterley and G. H. Box have conceived the plan of publishing a series to be known as "Translations of Early Documents." The documents in question are such

as are held to be important for the study of Christian religions. The volume before us is the second of the first series. It gives us a very brief introduction to the Wisdom of Sirach, more commonly known as Ecclesiasticus, a new translation of the text, an accompanying analysis of the book into its main sections with titles attached, and very brief notes chiefly of a textual character. The value of the book lies chiefly in its translation. The Revised Version was made before the discovery of a large part of the original Hebrew text. This translation is based upon that text, and as far as it goes is a great step in advance.

The following slips have been noticed in looking through the work: On p. 31, vs. 8, change *they* to *thou*. On p. 32, vs. 17, change *help* to *keep*. On p. 33, vs. 9, change *goest* to *go*.

The Book of Ecclesiasticus ought to be far better known than it is by English readers, and this translation should do much to make it familiar. The series of which this is a part is destined to be one of very great use to students of the New Testament.

The Psalms in Modern Speech and Rhythmical

Form. By John Edgar McFadyen. Boston: Pilgrim Press, 1916. Pp. xiv+248. \$1.25.

It is always worth while to meet an old book in a new form. Professor McFadyen has presented to us our old friend the Book of Psalms in a new translation and in poetical arrangement. The psalms are divided into lines and strophes as they ought to be. The translation is based in part upon an emended text. There has been no attempt apparently at the establishment of a final text, but only an endeavor to obtain sense out of passages that, as they stand in the Hebrew, are unintelligible. It will profit any lover of the psalms to read them through in this new form.

The new phraseology will suggest many ideas which the old familiar phraseology failed to convey. Take for example such a passage as the ninetieth psalm, the first verse:

"Lord, Thou has been a home to us
One generation after another.
Before the mountains were born,
Or the earth and the world were
brought forth,
From everlasting to everlasting
Art thou, O God."

On the other hand, such a rendering as that of Psalm 73:17 is not so happy, namely, "Till I entered the holy world of God." The Hebrew word there is obscure, but "holy world" seems to be a long way from the thought it suggests. Again in Psalm 66:19, "my loud prayer" is not a happy rendering of the Hebrew "the

sound of my prayer." But Psalm 41:6 gives us a new point of view and a faithful rendering in the phrase "his words ring hollow."

The spelling "Jehovah" is retained for the divine name in those passages in which the "original Jahweh stood side by side with the proper word for Lord." Elsewhere "Lord" is substituted for it. Usually where the text has been changed note is taken of it and a brief explanation furnished in a series of notes at the end of the book. At times, however, changes are made without such notation being supplied. For example, in Psalm 59:5 the phrase "O Jehovah God of hosts" is printed without "God." In Psalm 69:6 "God" is substituted for "Jehovah."

It is not expected that this book will satisfy everybody. Some will resent every change from the familiar form, and others will feel that the variation from the traditional is not great enough; but on the whole the volume is a welcome attempt to make the psalms more intelligible to those who read them.

The Spiritual Interpretation of History. By Shailer Mathews. Cambridge, Mass.: Harvard University Press, 1916. Pp. x+227. \$1.50.

In his first lecture, after an introductory reference to the theological interpretation of history, which makes of events a "transcendental drama" or "continuous miracle," the writer proceeds to state his objection to the economic interpretation. It fails to explain the "plus element in human personality," the contribution of great men to the course of human affairs, social customs, uneconomic passions, aspirations, motives, moral and religious ideals and beliefs. Not the least objection is that it is too simple. "Every monistic interpretation of human life is too simple." Lecture II shows very effectively how the economic interpretation completely falls down in accounting for Greek civilization, the rise of Christianity, and the Reformation. In lectures III, IV, and V the author presents his own thesis: "History, when examined in the long perspective, tends to move away from those conditions primarily induced by geographic and economic forces. As social life grows, it becomes decreasingly impersonal" (p. 189). In its progress from the impersonal to the personal, the lecturer finds three tendencies: first, to substitute the authority of inner sanctions and inhibitions for that of outward force, either human or divine (lecture III); secondly, to recognize the worth of the individual as a human rather than as a mere economic factor (lecture IV); thirdly, to substitute through social action the giving of justice for the struggle for rights (lecture V). In human life "there is the operation of many forces, but only one tendency. And that is spiritual."

Professor Robinson's "mysterious unconscious impulse which appears to be a concomitant of natural order . . . always unsettling existing constitutions and pushing forward, groping after something more elaborate and intricate than what already existed," is not enough for Dean Mathews. With the latter the "vital principle of betterment" is more than an impulse; it is "the expression of a supreme Person." Hence the basis for a rational optimism, and the "Spiritual Opportunity in a Period of Reconstruction" (lecture VI). He that lives a life of sacrifice to give rights to others co-operates with the irresistible tendency of human progress. The correspondence at every point between the principles of Jesus and the tendencies of history as revealed in its long perspective is the pledge of the ultimate triumph of Christianity.

The Book of Ezekiel in the Revised Version with Notes [Cambridge Bible]. By A. B. Davidson and A. W. Streane. New York: Putnam's, 1916. Pp. lxii+403. \$1.00.

The advance of general Old Testament scholarship since the publication of Dr. A. B. Davidson's commentary on Ezekiel in 1893, and in particular the study devoted to this prophet's work, have necessitated a revision of the volume to bring it abreast of present-day thought. Yet Dr. Streane has so conducted this task that while having regard to the purposes of the revision, he still retains essentially Dr. Davidson's work.

The principal alteration effected in the body of the original commentary has been a not infrequent abbreviation, resulting in greater conciseness. Again and again the reviser has selected from a paragraph but one sentence or two giving the gist of the entire discussion, and has deleted the remainder. This constant effort toward brevity has manifested itself often in even trifling details of abbreviation. However, the tendency has not been exercised with unrestricted liberty to produce a mere abridgment; the changes are not obtrusive and really are but slight in proportion to the whole body of the commentary; Dr. Davidson still speaks to us in practically the same words as before.

Another trifling change has been that occasioned by the substitution of the Revised Version for the older text employed in the original work. Obviously this has occasioned alterations in the notes, though, indeed, much less than might be supposed.

Dr. Streane's positive contribution consists of a useful bibliography, a convenient little chronological table, and, throughout the body of the book, numerous notes inserted or appended, and distinguished from Dr. Davidson's work by being inclosed in square brackets. Those inserted are usually some additional